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A list of educational periodicals—Continued.

Name.	Place of publication.	Frequency of issue.	Year established.	Circulation.	Edition.
School Hygiene Review	Worcester, Mass...	Quarterly.....	1917	250	Lawrence A. Averill.
School Index.....	Cincinnati, Ohio..	Weekly during school year.	1913	.....	Harry L. Senger.
School Life.....	Washington, D. C.	Monthly ¹	1918	⁸ 22,478	James C. Boykin and Sarah L. Doran.
School Magazine.....	Buffalo, N. Y.	.....	.....	.....	.....
School Music.....	Kookuk, Iowa.....	Bimonthly.....	1900	1,800	P. C. Hayden.
School News.....	Newark, N. J.	Monthly ¹	1910	.....	Samuel B. Howe.
School News and Practical Educator.	Taylorville, Ill.	do. ¹	1887	.....	H. K. Parker.
School Review.....	University of Chicago, Ill.	do. ¹	1892	3,730	Department of education, University of Chicago.
School Topics.....	Board of education, Cleveland, Ohio.	Biweekly.....	1919	7,100	C. R. Miller.
School Science and Mathematics.	Mount Morris, Ill.	Monthly. ²	1901	3,500	Chas. A. Smith.
School World.....	Farmington, Me.	do. ¹	1881	1,500	H. L. Goodwin.
Schools and People.....	Minneapolis, Minn.	do. ¹	1919	2,000	E. D. MacDougall.
Sierra Educational News.	San Francisco, Calif.	do. ¹	1904	17,500	Arthur H. Chamberlain.
South Carolina Education.	Columbia, S. C.	do. ¹	1919	450	Patterson Wardlaw.
South Dakota Educator.	Mitchell, S. Dak.	do. ¹	1886	.....	F. L. Ransom.
Southern School Journal.	Lexington, Ky.	do. ¹	1890	2,500	O. S. Deming.
Southern Workman.....	Hampton Institute, Virginia.	do. ¹	1872	5,700	James E. Gregg, Jane E. Davis, William Anthony Avery, and W. T. B. Williams.
Sunday School Journal.	Cincinnati, Ohio..	do. ¹	1868	130,000	Henry H. Meyer.
Teachers College Record.	New York City, 525 West One hundred and twentieth Street.	5 times a year.	1900	5,000	James E. Russell.
Teachers' Journal.....	New Haven, Conn.	.....	.....	.....	Edward J. McDonnell.
Teacher's Monographs...	New York, N. Y.	Quarterly.....	1894	.....	Sidney M. Fuerst.
Teaching.....	Kansas State Normal School, Emporia, Kans.	Monthly.....	1914	5,000	L. H. Hangen.
Texas Outlook.....	Fort Worth, Tex.	do. ¹	1917	17,000	R. T. Ellis.
Texas School Journal...	Dallas, Tex.	do. ¹	1883	15,600	H. T. Musselman.
Training School Bulletin.	Vineland, N. J.	do. ¹	1903	1,000	E. R. Johnstone, Helen F. Hill, S. D. Porteus, and Mrs. Alice Nash.
Ungraded.....	New York City, 500 Park Avenue.	do. ¹	1915	800	Elizabeth E. Farrell.
Utah Educational Review.	Salt Lake City, Utah	do. ¹	1907	5,000	Hazel B. Stevens.
Virginia Journal of Education.	Richmond, Va.	do. ¹	1907	6,000	J. A. C. Chandler and W. C. Blakey.
Virginia Teacher.....	Harrisonburg, Va.	do. ¹	1920	.....	James C. Johnston.
Visual Education.....	Chicago, Ill.	do. ¹	1920	.....	L. M. Belfield.
Vocational Education Magazine.	Philadelphia, Pa.	do. ¹	1922	.....	David Snedden.
Vocationist.....	Oswego, N. Y.	Quarterly.....	1911	500	J. C. Park.
Volta Review.....	Washington, D. C., The Volta Bureau.	Monthly.....	1900	2,500	Josephine B. Timberlake.
Washington Education Journal.	Seattle, Wash.	do. ¹	1921	.....	Arthur L. Marsh.
West Virginia School Journal and Educator.	Charleston, W. Va.	do. ¹	1871	.....	Geo. W. Jenkins, jr.
Western Journal of Education.	San Francisco, Calif.	do. ¹	1895	4,000	Harr Wagner.
Wisconsin Journal of Education.	Madison, Wis.	do. ¹	1856	3,000	Willard N. Parker.
Wyoming Educational Bulletin.	Cheyenne, Wyo.	do. ¹	1919	4,000	State department of education.

¹ Except July and August.² Except June, July and August.⁴ October to May.⁷ Except June and August.⁸ March, 1923.

DEPARTMENT OF THE INTERIOR
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BULLETIN, 1923, No. 26

EDUCATIONAL WORK

OF THE

YOUNG WOMEN'S CHRISTIAN ASSOCIATION

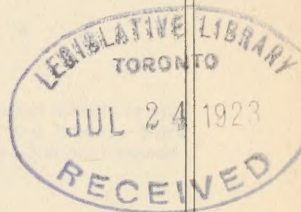
By

EDUCATION AND RESEARCH DIVISION
NATIONAL BOARD OF Y. W. C. A.

[Advance sheets from the Biennial Survey of Education
in the United States, 1920-1922]



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EDUCATIONAL WORK OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION,

By Education and Research Division, National Board of Y. W. C. A.

CONTENTS.—What differentiates Y. W. C. A. schools and classes—Organized schools in city associations—Educational methods other than organized schools and classes—Work among the foreign born—Branches for colored girls—Indian work—National aspects.

Of the educational work of the Young Women's Christian Associations only a part is done in the educational departments. The whole association is an educational project. For specific pieces of education, it organizes educational committees and departments in those associations that are large enough, and classes in those that do not maintain departments or need committees. In every association a great deal of work goes on which is directly educational, although not so named, and an ultimately educational purpose underlies every phase of the association's life.

For this reason the following account will include other work than that done in organized classes.

The peculiar field and kind of usefulness of the association schools and classes and the nature of their clientele make their whole plan of organized education necessarily different from the plan in other schools.

WHAT DIFFERENTIATES Y. W. C. A. SCHOOLS AND CLASSES.

1. The object of the associations is to round out the education of each individual, helping her to go on from where she is, and to get what she has not been able to get hitherto or has not hitherto discovered that she needs; and also helping her to want more education than she has and to see what will be valuable to her.

Therefore the associations regard it as their function to help a girl make connections she has not been able to make with the public school, technical school, or other existing agency equipped to give the specific education she needs; if no such agency exists, to form a Young Women's Christian Association class; if the agency exists, but there are girls whose circumstances prevent their taking advantage of it, to make a Young Women's Christian Association adaptation of which they can take advantage. It is not the purpose of the association to duplicate. It is its purpose to supply what is not being supplied, and to provide for people to whom existing supplies are for some reason not available.

There are few of the practical details of daily life in which some girl does not come to the association asking for help. In some of the subjects asked for, instruction can be found elsewhere; in many it is either not given elsewhere or given under conditions that make it not available for the girl asking for it at the Young Women's Christian Association.

2. Young Women's Christian Associations, "in service for all girls" and teaching the whole art of living, must have and are free to have an inclusiveness that no public school and no one private school or technical school would naturally have.

They are free to touch all sides of life, religion being neither barred nor prescribed.

Their attempt is to keep life itself at its highest. Therefore their necessity is to educate motives, to keep all the aspects of education in balance in a girl's mind, and her classes related to everything else in her life, to develop her understanding of what she is about, and clear and develop her purpose, to foster in her thought and feelings concerning everything she does the kind of background which the word "Christian" sums up.

Specific subjects in which classes are formed are of the range suggested above, rapidly varying in response to change in demand, and so diverse as to seem even heterogeneous.

3. It is not the peculiar function of the associations to specialize highly. At the point where specialized expert training becomes necessary to a girl, they would usually refer her to the specialist school in the branch of study she needs, provided there is one within reach equipped for a more professional completeness of training than the Young Women's Christian Association can give. Classes formed by the Young Women's Christian Association are apt to be for beginners, or for people who have not much time to devote. The only specialty it can permit itself is to specialize in consciously directing every one of its kinds of education to the individual's total success in living.

ORGANIZED SCHOOLS IN CITY ASSOCIATIONS.

It is only the larger associations that maintain organized schools. About 40 city associations have them. Among noteworthy ones are those in Cincinnati, Philadelphia, Germantown, Indianapolis, Dallas, San Francisco, Seattle, Brooklyn, New York. Each has its own special kind of interest, the result of the special kind of community whose needs it has tried to meet.

The Ballard School, in New York, now 50 years old, was the first established, and is probably the most highly developed. While in their details the several schools differ as markedly as the cities in

which they have grown up, this one and the school in Harlem branch, New York, may serve as illustrations, showing certain characteristics which all the schools have in common.

The Ballard School.—During the year 1921 there were enrolled in 262 day and evening classes 3,577 students in 46 different subjects. Because many people registered in more classes than one, the total of registration in classes was 5,153. For 1922 the completed figures are not yet available, but will be somewhat higher. About two-thirds of the enrollment is in evening classes.

Some classes meet once a week, some twice, some three times, some daily. Courses vary in length from nine months to a single lesson. New classes start frequently. Most classes, however, begin in September or October and end in December or January, or begin in February and end in May.

Only a few of the teachers give full time. Some are business women, employed or carrying on their own businesses; some are professional women; many teach elsewhere during the day and have evening classes in the Ballard School. Some public-school teachers feel a repaying refreshment in teaching these students who have chosen a course for a definite purpose of self-improvement and care enough for it to pay for it out of their wages.

What girls want.—The secretarial course and the various business classes are taken by many employed girls who are ambitious to fit themselves for better positions and better salaries, using their after-hours time.

English courses are largely for better power of speaking and writing English. A girl is apt to take them because she wants to increase her employer's confidence in her intelligence and be trusted with more responsibility.

Elocution, dramatics, and public speaking are often chosen for a like reason. Some girls are attracted by the name elocution because they want a way of self-expression, some because they want a parlor "stunt" and do not play or sing. Some want to overcome timidity, get voice drill, learn how to stand and how to enter a room. Often one who has had an increase in her wages comes in to say she lays it to the increased self-confidence these courses gave her.

A class listed as in "social usage" came from the remarkable popularity of books on etiquette in the library. The librarian noticed their thumb-worn state, and the school introduced a course.

A course in tea-room management consists of three months of intensive training in the school and six months of practical experience in several cooperating lunch rooms, tea rooms, and cafeterias. The training in the school includes buying, menu planning for a balanced diet, serving, and the training of waitresses, problems of preparing meals for large groups, arithmetic, bookkeeping and accounting,

commercial methods, trips to markets and factories, institution management. The six months' laboratory training includes three months of actual work in a lunch or tea room or cafeteria, with one week in each of its positions in turn—cooking, cleaning, waiting, buying, etc.; then three months in another place with different conditions. Graduates of the class easily find positions; a number open their own tea rooms. The school advises them to act as assistants for a year before going into business for themselves.

The "trained attendants" course is made on the same plan—three months of intensive training in the school and six months in one of three hospitals with which alliance has been made. The Ballard School guarantees to the hospital the preliminary work; the hospital guarantees the six months' practice to the Ballard School. The whole is under State supervision.

Requests for courses, by mail and telephone as well as in person, are frequent. All are filed, and when there have been enough requests to justify it, and they are not being met elsewhere, a class is planned and the askers notified.

Why girls come.—Classes are kept small. They can have, therefore, an intimacy and an individual helpfulness that larger classes can not have and some girls can not do without.

Courses are flexible. They are less prearranged than planned to fit needs as needs disclose themselves.

Because there is no overhead in rent and because professional women will often for motives of service take pupils at the Young Women's Christian Association for a fraction of what they charge their pupils outside, girls can get what they could not afford elsewhere.

The "School of Opportunity," Harlem Branch, New York.—Much more than the Ballard School, the Harlem Branch School plans for girls of less than high-school education.

Its courses try to meet girls where they are, no matter where they are, and to give them opportunity to get ahead from that point. It has among its students employed girls who have left school early to go to work and are ambitious for more education because their work has shown them specific needs for it; younger girls whose parents send them to the Young Women's Christian Association school in the hope that its atmosphere and its intimate individual attention will get a hold on them that the public school with its larger classes has not been able to get; older girls and married women who in the late twenties, the thirties, and the early forties find themselves in need of preparation for making a living or a better living, or have grown tired of economic dependency, or turn to some sort of study or craft because they begin to find life insufficiently interesting. These are not all the types by any means, but these are some.

In response to many inquiries, a four months' course in "Scientific treatment of hair and skin" is offered. Most of the girls who take it want it as a way of making a living. Besides technique, the teacher of the class gives the girls much instruction about the kind of people they will meet, how to meet them, courtesy, personal standards. Some 14 people who have taken the course have opened shops of their own.

The course in domestic arts is taken much more for home service than for commercial use.

Cooking courses decrease in popularity. This is perhaps due to the increasing apartment and cafeteria method of city life. Therefore, as in the Ballard School, the cooking course now consists of a series of "demonstrations," each independent of the rest.

The "costume design" class has in it a professional designer who wants new ideas for her work, and dressmakers who want to improve the quality of theirs, as well as beginners. It is used largely for training for the commercial field.

The "interior decorating" course is used as a home-making course, not for trade purposes.

The music courses are chosen by girls who want them for their own joy.

The fine arts course is chosen for both purposes. A girl whose employment was etching on silver was enrolled in a typewriting class and disliked it heartily. She said she entered it because stenographers could earn bigger salaries than hers. The director of the school suggested the fine arts course instead, as a way of increasing her value and therefore her salary in the work she really enjoyed. She began taking original designs to her employer, and her salary went up.

These are a few details, rapidly chosen. Many other things are being done, both in these two schools and in the others scattered through the United States.

Other school and classes.—Cincinnati offers classes in parliamentary law, human progress in industry, citizenship (given under the auspices of the League of Women Voters and including lectures on different forms of city government; history of present political parties; primaries; and similar subjects). Others of the many courses are art talks, with trips to the art museum; instruction in poster making and design; story-telling; "Christian fundamentals."

Philadelphia has, among other classes not already mentioned in other schools, classes in rug making, basketry, musical appreciation, French, Spanish, Italian, "insistent problems of democracy," nature study, gardening, automobile mechanics, first aid, American litera-

ture. It has a Woman's Forum, discussing "The real woman of to-day" in her various relations.

Akron, Ohio, has an interesting Bible course made up of six lectures by the Jewish rabbi, one each by leading ministers of the Christian churches, and one by some notable woman of the community.

The following account is of work going on in Indianapolis:

About seven or eight years ago a number of neighborhood Bible classes were organized by the religious education department of the Indianapolis Association. As time went on, however, the association rather lost touch with these classes, although they still called themselves Young Women's Christian Association classes. One year ago this fall we decided that we should undertake to ally them more closely with us. We devoted a good deal of attention to this, and as a result our Bible classes for the year 1920-21 had a total enrollment of 624. This fall we have carried on this same policy, and have organized two new Bible classes among nurses at hospitals. The "Wednesday Afternoon Club" is a literary club which asked the Young Women's Christian Association to furnish them a Bible teacher to give a half-hour lesson at each of their meetings.

In our general education department we have been feeling more and more that the field for night classes is being taken over by other agencies. A phase of educational work which we decided might be of great benefit was to offer open forums on different subjects of current interest and importance. Last year we offered four of these. We started with a course of psychology in an attempt to stem the tide of "fake" psychologists that have been flooding the country. The extension division of Indiana University cooperated with us by paying one of their professors to give his time. Our attendance for the three discussions totaled 1,000. The other courses given were one on "eugenics," under a doctor connected with the Indiana University School of Medicine; one on the "Proceedings of the Washington Conference," by a current events specialist; and another on "World problems and their Christian solution," by a secretary connected with the Federal Council of Churches. As would be expected, the psychology was by far the most popular, and the eugenics next. The character of the audiences was most interesting, and the discussions which followed the leader's talks were thoroughly worth while. We have been very happy to see how many young men and women have come in for these short courses.

We are carrying out the same policy this year. We have had one course of three talks on industrial relations, another on eugenics. We are planning a short course on evolution, with three men as leaders; a doctor to discuss evolution in biology, a sociology professor from Butler College to discuss evolution in sociology, and the dean of our college of missions to discuss evolution in religion. We are sincerely hoping that by this means we may have some part in giving the proper trend to public opinion in our community.

The educational work in the industrial department has been wonderfully successful this fall. This has been largely due to the fact that the girls have helped definitely in the planning of their class work. Practically every girl who has been present at their weekly supper meeting on Wednesday night has been a member of a class following the supper. They have also done definite educational work through the open-forum half hour. Some of the subjects discussed are "A Christian conscience in industry," "Choosing a vocation," "The cartoonist." Classes during this first term have been Bride's Hope Chest, gym-

nasium, leadership, swimming, charm class. The Bride's Hope Chest class was really a class in novelty art. The girls have done beautiful hand sewing, enameling, have made flowers, etc. The leadership class was taught by the president of our board of directors. The girls in this class have been the officers of the various clubs. The charm class was very popular and very successful. A different leader on each evening presented the various phases of charm: "How to be charming in appearance," "How to be charming in manner," "How to be charming in public," "How to be charming as a hostess," "How to be charming with men," "How to be charming oneself." The Bride's Hope Chest will be followed this next term by a class relating to sex questions, the leadership class by a Bible class, and the charm class by a study of community questions and problems under men from the chamber of commerce.

The following account of the "Charm School" is from the Chicago Industrial Service Center, where the idea originated:

Our Charm School course was made to fit the needs and requests of the girls and has been largely in the form of discussion, with someone each time to draw out the girls and conduct the talk, making it as informal as possible. We have been very fortunate in getting volunteers who are fine in this, as it takes tact and understanding to keep it from being superficial. We have stressed the development of each individual's personality and the charm in being natural. The following gives a general idea of our course:

1. What underlies charm and friendship? What is personality?
2. Charm in the home—toward members of one's family.
3. Table etiquette—(we served a four-course dinner, using all necessary silver, china, table decorations, place cards.)
4. Charm in conversation—development of the mind, reading good books, keeping posted.
5. Charm in dress—expression of individuality, right use of colors, proper dress for all locations.
6. Interior decorating—making a home attractive and beautiful, though simply furnished.
7. Spiritual charm.
8. A general talk on charm, bringing together all the former points.

EDUCATIONAL METHODS OTHER THAN ORGANIZED SCHOOLS AND CLASSES.

It is probably generally true that the trend is not toward more classes but toward educational work through club programs and through all association projects. In the towns and open country classes are fewer in number than in the larger city associations, but the Young Women's Christian Association has instead a range of opportunities characteristic of rural communities and not open in cities and larger towns. Community cooperation is very much wider, showing itself in canning clubs, fairs, granges, the farm and home bureau, church organizations, and the many other ways of group interchange of thought and experience fostered by Government and local agencies and shared in by the whole community. The educational program of the association tends to be carried by clubs and by community gatherings.

Lectures.—In both rural communities and cities, lectures offered by the Young Women's Christian Association are of two kinds:

1. Important speakers from outside are brought in and sponsored by the Young Women's Christian Associations.

2. Lectures on literature, art, music, or some special problem like interior decorating, or some current interest in economic affairs or national or world politics, are given by local specialists.

Music.—In many places the Young Women's Christian Association adds to the musical opportunities of the community by arranging for musical events, either single or in series, either by local musicians or by people brought from other cities.

Directed visitation.—An increasing number of associations are sending groups of girls with a guide to visit museums, newspaper offices, factories, courts, and other places of local interest, and to plays and concerts.

Forums.—The forum has become an established method of education. Subjects are often Christian citizenship and the problems of international relations, often questions of the industrial world.

Clubs.—The club has come to be probably the most important of organized program groups. Out of it classes often grow. Often as a club with a leader a group of girls will carry on a piece of study as serious and sustained and as fruitful in results as class study. The club is a means of education characteristic of the Young Women's Christian Association; clubs are a feature of every type of association from the largest city association to the county organization in the smallest and most thinly scattered rural communities; they unite groups of all types, environments, and ages, and for a wide variety of purposes.

Three main kinds of clubs will be spoken of here—Industrial Clubs, Business Girls' Clubs, and Girl Reserves.

Industrial clubs.—It is one of the fundamentals in the working theory of the industrial department that the club is an educational method. For some girls it is the only educational means the association can expect to make useful. For others, it is the avenue of approach through which a self-educating ambition is awakened.

The educational value in being a member of a club is of two kinds:

1. The training which comes from the very fact of membership in a group. A girl learns to subordinate personal desires to things which are for the good of the whole; learns poise through speaking, making reports, and presiding; learns how to state things clearly through giving written or oral reports of committee work. The business may be something that seems to an outsider very unimportant, and yet girls sometimes develop wonderfully because of this experience. In a new group contemplating organization, especially if it has no

girls who have ever been members of groups, the helplessness with which they face such simple matters as motions, discovering the will of the majority, etc., indicates how necessary this sort of training is for women who are to take their part in citizenship.

2. The education which comes through activities. In recreational activities it may be a matter of taking responsibility and of finding resources. The educational value in dramatics will be spoken of by itself below. Service activities give a real opportunity. A group which undertook to take care of a family during a winter worked with a number of agencies, including the Red Cross, the clinic of one of the hospitals, and the International Institute. They read the case history of the family, planned their buying in accordance with the diet list furnished by the hospital, and checked up with the case worker of the Red Cross after their visits. They learned a great deal, not only about good judgment in managing practical family affairs but about community agencies for social service.

Classes come as a result of expressed desires of the groups themselves. For a long time, for instance, association workers in the industrial department wished to have classes in economics, history, etc. One of the girls went to the Bryn Mawr summer school for industrial women. When she came back to her own association she made a speech in which she told the girls why they needed to study economics. It was more effective promotion than could have been done by any one else. There is a widespread interest now, and in many cities throughout the United States the industrial departments are having classes in economics and related subjects. There are many other classes, of course—history, literature, a few in psychology, a good many in handicraft, many in music, interest also in sewing and millinery. Most of the people who are having a chance to experiment in teaching these classes are finding it a very interesting and rewarding job, calling for much originality and resourcefulness.

The club gives many an opening for awaking the desire and demand for further education. The industrial department is interested in preparing girls to make use of such special opportunities as have been offered by Bryn Mawr and Antioch College, and of opportunities which present themselves in schools of their own communities. In many industrial departments there are competitions, with awards, for groups having the greatest number of girls in educational classes either within or without the association.

Business women's clubs.—The members here are apt to have a strong consciousness, either awake or readily awakened, of citizenship in the community and responsibility for influencing community well-being. The following are illustrative of programs

carried out by business women's clubs, some of them merely individualistic, some showing the sense of responsible and interested citizenship, some the desire to keep abreast of present-day thinking:

1. Citizenship courses; open-forum courses, in which pending bills, both State and National, are explained and discussed, personal responsibility for intelligent action regarding them being stressed.

2. Presentation of platforms at the time an election is pending; an evening's program includes a statement by a representative of each party.

3. Examination and discussion of community taxes.

4. "What" and "Why" courses; presentation and discussion of national and international questions.

5. Business conduct courses.

6. "Do you know your community?"

7. Economics.

8. Practical psychology lectures, as substitutes for harmful and popular character-analysis lectures.

9. "Customs and courtesies" class.

10. "The ways in which we are alike"; an international forum, to counteract the usual and unchristian assumption that our own ways, being different, are superior.

Girl reserves.—The educational purpose of the Girl Reserve Club is different at its starting point from that of the clubs of older girls. The Girl Reserves are school girls. The purpose of the Young Women's Christian Association in establishing and directing clubs among them is to educate in standards of life, to widen interests, to meet the vivid demand of the quick-pulsed 'teens for something to *do*, to train through activities, to supply good nourishment to the sudden hunger for extra-curricular information and experience that are forever budding overnight in adolescence. A club may turn its energies into any one of a number of channels, or into a number by turns. The business of the club leaders is to see that for each member the club is really supplementing the education she is getting elsewhere, and helping to give all the varied occupations and interests of her year a growing unification, significance, balance, adequacy.

"The Girl Reserve Movement, a Manual for Advisers," first published by the national board of the Young Women's Christian Association in September, 1918, and last revised in June, 1921, states the theory of the movement and presents a mass of suggested material for use in planning club programs. These are a few among the suggested lines of study and activity:

Handicraft: Leather work, wood block printing, batik work, tie dyeing, sealing-wax craft, pottery, making recipe books, making dollhouses and furniture, boxcraft.

Collections.

Story-telling.

Discussions: Concrete questions of personal conduct, and questions involving the practical working of theoretical ideals and standards; questions of citizenship and public morals; topics of current interest.

Civic information.

Thrift, personal and civic; keeping a personal expense account, budgeting expenses, budgeting time; study of the city expense account and the city budget. What becomes of the city junk? Relation of city clean-ups and city thrift. Investing; Government securities and other securities.

Business ideals, principles, details. Acquaintance with common business terms. How to handle checks and deal with a bank.

Vocational information. How to choose a vocation. What you need to know about yourself; what you need to know about the occupation. Local occupational information, educational opportunities, placement bureaus.

Music.

Service. The principle underlying is that the girls should choose for themselves some kindness they can do as a club which is really worth doing, interesting to them and within their powers, and at hand to be done.

Camps.—A place for summer camps has come to be a part of the equipment either owned or looked forward to in almost all associations. They are used for vacations, and also for week-ends. The plan of them is a brisk, vigorous, orderly life out of doors, in which there is some room for solitude and plenty for companioned activity.

Teaching a girl how to enjoy camp life is an end in itself. The best camps are organized with the purpose of teaching also some principles of hygiene through the daily camp routine, of diet through the carefully planned camp meals, of citizenship through a community life in which everybody cooperates in a mutual helpfulness. From sharing in everything that is done, the campers learn woodland handiness and resourcefulness. Practically every camp, both national and local, has nature study, interpretive dancing, and community singing as part of its educational program. Most of them have some form of the study of the Bible.

Pageantry and dramatics.—Pageants are being used in many associations as a means of getting an idea or an idealistic conception to take effective hold of people's minds. They are planned by the participants, who start with an idea, not a scenario, and themselves work out all details of translating the abstract into picture and action, into color, music, and movement. The purpose is at least as

much the education that comes through planning as the success of the production. For the givers, the pageant has the educational value of cooperative effort toward a common end, the discussion that is necessary before ideas can be vividly enough grasped to be put into action, and the release of artistic expression. For the audience, a pageant has the value of the graphic presentation of truth.

In Washington, D. C., in honor of the International Congress of Working Women, the girls in the Government service presented the aims of that congress in a pageant whose subject was "The Spirit of Industry and Her Problems in Relation to International Understanding." Each rehearsal brought up discussions of such questions as long hours and inadequate pay, and the causes of discontent in industry.

In Des Moines, Iowa, a thousand girls presented in a pageant the ideal of understanding between nations. The personages of the pageant were Our Lands, Many Lands, Many Differences, and so on. With the help of Service, Many Differences were transformed from separating influences to influences for mutual interest and helpfulness; they became Inspiration. The rehearsals, of course, demanded much discussion of what constituted Many Differences between the girls of Our Lands and the girls of Many Lands, since these as well as the transformation must be made self-evident in color, action, expression.

This pageant has been produced twelve times in different sections throughout the country, with casts numbering 75 to 2,000 people. The aim has been not professional production but to increase the opportunities for individual art expression and to develop taste and discrimination in the appreciation of professional productions.

In a health carnival given in Boston girls from eight colleges cooperated to express in picture form the idea of the use of spare time for health.

Individual tutoring; individual adjustments.—The type of work done in the public schools of our average cities can not take into consideration the specialized adult. It is part of the association's work to give just this help. A typical case is that of the young Canadian woman of 35 who, because of her isolation in a farm community, had forgotten what little her few months of schooling had taught her of reading and writing. The night schools provided only for the non-English speaking or the mentally slow, and this young woman was able to do far more rapid work. She was sent by the public school to the Young Women's Christian Association and for three months given special tutoring which prepared her to go on into the seventh and eighth grade work.

In most cities of large population a large proportion of the time of the educational director and her staff is taken up in talking with

girls who wish to register for classes, finding out their background of education, their purpose, and whether their need can better be met by some other educational institution in the community than the Young Women's Christian Association. During the unemployment of the last two years this has been done in several places in connection with the mayor's committee on unemployment. In general the Young Women's Christian Association does not claim to be an expert vocational guidance agency, but it has been felt by the vocational guidance experts of the country that it is invaluable in the personal adjustment necessary in linking a girl either with the vocational forces of the city or with some definite educational institution like a business college or the city junior college.

WORK AMONG THE FOREIGN BORN.

Educational work for foreign-born women by the Young Women's Christian Association began many years ago when young German and Scandinavian women began to pour into associations for help on personal problems and with requests for English teachers. When immigration of other non-English speaking groups brought still other types the problems became acute. Secretaries were not trained to know the backgrounds and thinking of these young women, to say nothing of their languages. They could only vaguely try to serve their needs. The national board therefore some 13 years ago employed a secretary whose special work it should be to study the needs of foreign-born women coming to associations.

International institutes.—The result was the creation of International Institutes, branches of local Young Women's Christian Associations, having as executives American women understanding both foreign-born people and American institutions, and having associated staffs of nationality workers representing those nationalities living in the city where the institute is located. The executive thus became the interpreter of foreign-born women to America and the nationality staffs became interpreters of America to foreign-born women. There are now 50 international institutes.

An international institute provides protection, study, and play for foreign-born women. Its educational philosophy is therefore only a part of its general philosophy. It is first of all social in conception. Whatever education helps these women to become better and happier members of society is worth while. It has never been thought of as Americanization work. It was grounded years before the Americanization wave. The foreign-born woman is a potential citizen, but she faces many handicaps in her preparation for citizenship, and international institutes work to befriend her so that in spite of the handicaps placed in her way she may still love America sufficiently to want to share in its civic life.

Classes.—About 9,000 foreign-born women of 33 nationalities attended classes last year. These include English and such subjects as sewing, cooking, and other home-making courses. International institutes in cities having public-school extension classes in English recruited and made attendance calls upon over a thousand women for such classes. Classes were formed in several cities for first-aid and home-nursing courses under Red Cross instruction, the interpreting being done by the nationality workers of the international institutes.

English is taught by methods sufficiently eclectic to embrace all others, even including translation when that seems most economical.

Other subjects are taught in English in so far as possible, but since the international institutes exist for non-English speaking women primarily it is more frequently necessary to teach such subjects in the tongue of the woman's understanding or through an interpreter. It is better for America that the new arrival be taught the city garbage regulations in Polish or Syrian than that she be permitted to live in ignorance of them for several years while she is learning to repeat the preamble of the Constitution in English.

Clubs.—Over 7,000 women formed international institute clubs last year. These were self-governing in so far as the experience of the group made self-government possible. They bear such names as Ameritalia, a poetic combination of America and Italy. One such club, called the Italian Mothers' Industrial Club, possessed almost 100 members. They learned new songs and games as well as laughing their way through old ones. At the time when they can be best understood songs in English are taught.

Formal musical evenings and informal folk singing are both used as program features. The enrichment of American life through folk song of other nationalities is frankly recognized.

The folk festival has possibilities practically untouched by the country at large. Demonstrations of these possibilities are being made in international institutes. Last Christmas a festival evolved from Christmas customs was organized and produced by the clubs of the Monongahela Valley, Pa. Formal pageantry is not used, the aim being to help release the spirit of wonder and beauty inherent in racial groups rather than to exploit their gifts for the sake of program.

Short talks to clubs by children's doctors or by specialists, talks by school or other city officials, and by interesting visitors from other communities are frequently given.

Visits to public libraries, to markets, to parks, to the post-office, to museums, to public schools, to the homes of American women by invitation, occur frequently. Through the cooperation of the

Carnegie Art Museum in Pittsburgh groups learned of the treasures deposited there as witnesses of the greatness of the lands from which they came.

Clubs and classes unite at intervals in the conduct of organized exhibits, colorful bazaars, creative folk festivals. Whatever is lovely in the inheritance of these groups they are helped to preserve.

Summer picnics bring to light the longing of foreign-born women to escape the bondage of the city for the beauty of the country. A young woman, American born of Hungarian parentage, having her first spring day in the country, said, "It is good to travel. I can never again say I haven't seen apple blossoms." These country rides or picnics help the girls and women to know that America is not altogether made of brick and mortar topped by smokestacks, but that it is indeed a beautiful land.

Employment problems are met constantly and vocational advice is given when it can be wisely. Scholarships are obtained and ways for earning expenses found for ambitious young women craving specialized or more advanced training.

National promotion.—The international institutes are the local agencies; their resource for policy and material is the department for work with foreign-born women of the national board of the Young Women's Christian Associations. This staff furnishes information on citizenship legislation, pending and past, particularly as it affects foreign-born women. It maintains bibliographies of texts for teaching English and citizenship. It advises the encouragement of public schools to arrange for English teaching on a sufficiently flexible basis to reach small groups of foreign-born women. In order to put its national experience at the disposal of local public schools, a pamphlet called "The Teaching of English and the Foreign-Born Woman" was prepared by this department and is obtainable from The Woman's Press. The Foreign-Born Bulletin, recently suspended, has carried to the international institutes educational information, news, and stimulating articles on English and citizenship.

A translation bureau has published articles of interest to foreign-born women in foreign-language papers. Pamphlets to help in the adaptation to American life have been issued in foreign languages. These include "Why Foreign-Born Women Should Learn English" (in 10 languages), "What America Has for You" (in 7 languages), "The Baby" (in 4 languages), "Courts of Law and Their Use" (in 13 languages), and others. These are distributed free to any agency working with foreign-born women as well as to international institutes. This bureau also maintains a classified bibliography of foreign-language material issued by other organizations. It trans-

lates program material for international institutes from the foreign language into English or from English into the foreign language. It has furnished translators for several international conferences.

Training courses are arranged in cooperation with the National Training School of the Young Women's Christian Association for the special preparation of international institute workers. Emphasis is laid upon knowledge of the backgrounds of foreign-born peoples. Bibliographies of background material have been maintained and at present a Handbook of Racial and Nationality Backgrounds is being published in six sections by The Woman's Press.

A collection of folk songs has been made from the treasures of song brought to the United States by the peoples of the world. These have had the translations worked out cooperatively by foreign-born people and the best contemporary poets. Such musicians as Rachmaninoff and such poets as Edwin Markham have lent their services in thus releasing to English-speaking groups another heritage of foreign-born women. These songs are issued in two volumes called "Folk Songs of Many Lands." A special collection of the Christmas carols they contain has been issued in pamphlet form, and the words of a few of them are issued in a pamphlet called "Conference Songs," for community singing. All of them are published by The Woman's Press.

Brief surveys of community educational facilities for foreign-born women have been made in all cities having international institutes.

A collection of pamphlets, maps, and books in this department has been used by students of Columbia University in preparing theses, by Vassar College debaters, and by others interested in this field.

BRANCHES FOR COLORED GIRLS.

To describe in detail the classes, clubs, and other educational opportunities of the colored branches would be to repeat what has already been said of the branches for white girls. The clear intent underlying the colored work, however, should be spoken of.

Committees on colored work are interracial. They are advisory, not supervisory. The management of each branch is by the colored women themselves. The staff at the national headquarters is made up of colored women.

Because of the need of colored leadership, the efforts of the national board staff are to help definitely in its development. Avenues which were closed to the Negro before the war have been opened. Great effort must be made to equip him to keep what has already been obtained and to make good in new ventures. A social consciousness has awakened in the race. An obligation to citizenship is realized and an effort made to meet it. Greater educational op-

opportunities are opening to the colored girl. Well-equipped leaders are needed in every one of these directions to guide the progress of the race.

Therefore the present need of the Young Women's Christian Association is:

1. To give opportunity for self-expression through its programs.

The younger-girl movement has already shown the greatest usefulness in helping this girl who finds her contacts so limited. The standards and goals set her are being met by the young colored Girl Reserve, and the influence is felt not only in her life but in the life of the community.

Clubs for older employed girls make greater contentment and make possible a cheerful preparation for an active life.

Among the older women matured and practical thinking is developed through committee action and volunteer service.

2. To direct the natural religious tendencies of the colored race and conserve the spiritual strength which comes through having suffered.

This generation inherits these tendencies, but in this time of uncertainty and change a realization and assurance of their spiritual power must be maintained for themselves and their posterity, to free them to make their contribution to the world in the quest for a natural spiritual basis of fellowship and understanding.

3. To strengthen the faith of the present colored generation in the white group, and to help all groups, white and colored, to be open-minded as to the facts confronting the colored girl and woman.

4. To give opportunity for free and frank discussion without bitterness.

INDIAN WORK.

This is being done partly in the Government and mission schools, partly among the girls at home on the reservations. Two Young Women's Christian Association workers on the reservations are Miss Susie Meek, of the Sac and Fox Tribe, and Miss Ella Deloria, a Sioux, daughter of a native Indian pastor in South Dakota. Both are college graduates. The work these two young women are doing is a source of special satisfaction to the Young Women's Christian Association because it has been a part of the purpose from the beginning to help develop native leaders by whom the work for their race can be carried on.

The "Indian School Bulletin" is a special adaptation of material prepared for college associations, and for the Girl Reserves. It is sent semiannually to the associations in the Indian schools. Its purpose is to give the Indian girl student the awakening new interests, the idealistic attitude, the beautiful services and ceremonials,

the fine bits of verse and prose expression that are constantly being promulgated among the girls of other associations; especially its purpose is to make the Indian school girls feel themselves completely fellow citizens with other American girls, sharing the same occupations.

A notable part of the Indian work in the last two years has been the program of health education. A physician sent from the bureau of social education of the national board of the Young Women's Christian Association has spent a few days or a week at a time in each of a large number of schools, giving a series of simple talks and advising with the girls individually. As a result of these widespread visits, a piece of intensive work has been done this fall in Haskell Institute, Lawrence, Kans.; 400 girls, from 60 tribes, are at Haskell. Whatever is effectively taught there will spread far. At the request of Mr. Peairs, chief supervisor of education, Office of Indian Affairs, Department of the Interior, the lecturer spoken of above and Miss Deloria have spent a month at Haskell, giving individual health examinations to the girls, teaching them what health means and the habits that develop it, and training the physical director of the school to carry on the same sort of work.

It is the hope that Haskell will be a beginning, and not only will the ideas implanted be carried home by the girls into the 60 tribes they come from, but others of the Indian schools will follow and establish permanent health education departments with health examinations for every girl. Some of the schools may be able to pay for such work out of their own resources.

One value of the examinations, aside from the value to each girl examined, is that they are furnishing scientific information from which useful conclusions can be drawn; for example, conclusions as to dietetics in the schools, and as to the need of care and individual instruction definitely directed against tuberculosis in the race. An accumulation of reliable statistics on such subjects will help toward getting something done.

Indian girls need to be taught how to play, and Indian schools to make provision. Games and recreation were very much a part of the older Indian life. Because early missionary zeal did what the more understanding modern spirit is careful to avoid, discredited everything Indian and tried to supplant it with white men's ideas, many of the older Indians who became Christian connected all play with paganism and came to think there must be something inherently wrong in it. The younger generation rebel against the severity of life that results and look for fun recklessly. So the Young Women's Christian Association worker of the present is trying both to teach the older Indians that social life and playing are desirable, and to teach the younger ones what kind to desire.

NATIONAL ASPECTS.

Thus far this has been chiefly an account of work as it is carried on locally. The remainder will deal with national aspects.

Emphases.—The national board is especially emphasizing—

1. Dynamic health education.
2. Citizenship and internationalism.
3. Intelligent Christianity as the best practical means of solving the complicated difficulties of present-day civilized life.

Health.—Acting primarily through its bureau of social education, the national board is attempting to make a contribution toward the improvement of the health of the coming race by training the present generation of girls to a more dynamic way of thinking about health. It is striving to make a few simple principles take effective hold of the minds of girls and women and issue in habits of action:

1. Health is the means to an end; the end is the radiant sense of well-being, the zest for each new day, the joyous feeling of being equal to anything that may come. Because health is one's best way to happiness, success, and achievement, being in the fullness of health is one's personal privilege and one's social duty.

2. Health is a question of well-functioning emotions as much as a well-functioning body. It is essentially a social matter, concerned with an individual's whole relations with other people and her whole range of interests, activities, and pleasures.

3. Health is responsive to habits—physical habits and also emotional, social, spiritual.

4. Each person's health is her own responsibility. It is only by her own intelligent effort that her health can be developed to its fullest.

With the aid of a traveling staff of physicians and physical directors, the national board has contributed in three ways toward this kind of health education:

1. Conference with local associations, assisting them to enlarge their physical education departments into departments equipped for constructive health education.

Such a department gives individual health examinations as a means of awakening girls to their own possibilities, and teaching them to build the finest health. It teaches individual health-building exercises, and provides openings for a health-creating use of leisure time.

In such health education the association reaches out through its own membership into the community.

2. A series of lectures in colleges, assisting to establish and extend constructive health education there.

3. Community lectures.

During 1921, many "health weeks" were given. A physician and a physical director sent from headquarters gave lectures and demonstrations for Young Women's Christian Association and community gatherings for the purpose of arousing community interest, creating a point of view, and stimulating community action toward a permanent establishment for actively teaching health. In 1922 the method has been more intensive work in a smaller number of places, the physician spending sometimes a month in one place to assist in the study of local conditions and in making a suitable plan for permanent work.

Because recreation is an essential for health, the bureau of social education unites with this work a systematic effort to promote recreation, teach a philosophy of recreation and the habit of playing, and increase opportunities for the kinds of play that are recreative and that give the joy of self-expressive activity.

Citizenship.—Through all clubs and other means of reaching girls' living thought, there is an effort to create an attitude of mind toward life which impels girls to consider their daily conduct as having a relation to the solution of our acute national and world problems.

Law-reporting service.—In establishing this service the national board acted on the belief that legislative activity should be conditioned upon thorough study and understanding of the problems underlying bills and of the contribution offered by the suggested legislative measures to their solution. Its function is to place at the disposal of the national board and of local associations complete and authentic information about bills pending in Congress and in State legislatures.

The service has answered many inquiries as to pending legislation and as to existing laws as they affect girls and women. It has also given out such information without waiting to be asked, by contributing monthly articles to *The Woman's Press* and by making every effort to have all educational material on hand utilized to the fullest extent, both its own material and that prepared by other organizations. It has frequently been called upon by other organizations for legislative information.

Internationalism.—It is the conviction of the foreign division at headquarters that one of the most fruitful causes of race prejudice, international dissension, and war is a lack of knowledge which may be used as a basis for real appreciation and respect. There is always a tendency to dislike and distrust the unknown. The aim of the

association is, therefore, to give to the women and girls of this country accurate, interesting information about other countries, especially emphasizing the best qualities in the civilizations of other people and the peculiar contributions which all have to make to the world.

The Young Women's Christian Association of America has secretaries in 17 different countries. These representatives are constantly sending in to the national board reports not only of their own work, but also about all sorts of conditions that affect women, as well as many stories about individuals with whom they are associated. These reports are one of the sources from which world fellowship education material is drawn.

Courses in internationalism were given in all conferences last year.

World-fellowship committees in local associations promote education in internationalism by means of classes, discussion groups, and other meetings.

There are thousands of girls in the Young Women's Christian Association in American who are actively interested in another country because they are helping to support a secretary in that country.

Interpretation of Christian principles.—The Young Women's Christian Association believes that the principles of Christianity, understood and consistently applied, offer the solution to modern problems, economic and international, as well as the problems of personal life. It conceives of the Christian ideals as effective to the degree in which they are embodied in activities. It makes Christian idealism a fundamental element in all its program.

(1) The association seeks, through its training system and the summer conferences, to help women and girls to a better understanding of how to use the Bible, and to apply its teachings to personal, social, and international life to-day; to increase their knowledge of world conditions that they may share in finding the solution to world problems; to bring them to an increasing realization of the responsibilities of Christian leadership, and to equip them to discharge these responsibilities.

(2) Through stimulation of study, and the production of study material, the association seeks to develop and foster the religious life of women and girls, and to help them to interpret Christianity in terms of social living.

(3) Through its cooperation with other national Christian movements, especially the organizations of the Christian Church, the Young Women's Christian Association seeks to make a contribution to all efforts to increase and strengthen religious education and Christian experience.

Summer conferences.—The summer conferences of the Young Women's Christian Association, attended each year by more than

10,000 girls and women, are probably the greatest unifying force within the association. The understanding which the woman of leisure gains of the life and problems of the girl in industry, and which the student gains of the life of the woman who works, are genuine educational experiences. The presence of girls of foreign parentage, and of students from the Orient and Europe, add greatly to the understanding of other parts of the world. Summer conferences are provided for students, for younger girls, for industrial girls, and for the girls and women of city, town, and country communities. The attendance varies from 50 to 700.

The summer conference brings association members together for 10 days of intercourse and exchange of experience. The days include Bible and world fellowship courses, discussion groups, technical councils, forums, hours for play, hikes and trips, time for folk-song and story-telling, nature study and pageantry, inspiring addresses, and services of worship. They are balanced days of fun and good fellowship, hard thinking and quiet communion. Underneath all is the great common purpose—the search for reality, the finding of the God of life, and the uniting of life with His.

National Training School.—From another aspect the national board carries on an educational work. Within its own movement a definite profession for women has developed and is now fast being recognized as a standardized profession meeting the usual requirements for professional recognition, a considerable period of special preparation, a definite professional status, eligibility to membership in professional societies, a position of responsibility in and to the community, and the practice of the profession as a permanent calling providing an adequate livelihood.

The National Training School maintained at headquarters is a professional school of graduate type. It trains character builders.

Five groups of courses are offered:

- (1) Biblical Literature and Interpretation, under which is included all Bible work;
- (2) History and Philosophy of Religion, which includes church history, comparative study of religions, philosophy of early faiths, and philosophy of Christian belief;
- (3) Religious Education, including the physiological and psychological approach in the development of personality and the psychology of Christian experience;
- (4) Industrial and Social History, which includes economic and social history and industrial problems;
- (5) Association Leadership and Technique. This includes the history and philosophy of our own movement, its various techniques, and its psychology of group leadership.

The certificate of the training school is not given upon academic work alone but must be either preceded or succeeded by one year's

successful work as an employed officer in the Young Women's Christian Association.

Student-industrial cooperation.—An illustration of projects initiated at the national headquarters or in the biennial convention and nationally promoted is the movement for an interchange between student and industrial clubs. College girls, members of student associations, meet regularly with industrial groups, the student acting as leader in a study course or discussion group in which she can pass on what she is getting in her college classes, and the industrial girl giving in return the first-hand acquaintance with social and economic conditions which the college girl is deprived of by her somewhat limiting environment. Both groups have found the exchange a valuable source of information and stimulus to thinking.

Publications.—Books published by The Woman's Press in the main have to do with raising the level of intelligent opinion on the part of women toward the problems of our times. (An example is Maud Royden's "Women at the World's Cross-roads.")

The publishing program includes also technical publications, as for instance, books having to do with recreation, health, and so forth; and books on modes of life of women in other lands. ("Folk Songs of Many Peoples.") The technical publications are the tools furnished to associations and secretaries.

The magazine "The Woman's Press" is a monthly publication which is not only the national tool or organ of the movement but is also an opinion-making periodical which has its own Christian international point of view not duplicating any other woman's magazine.

Cooperation with other organizations.—This includes such cooperation as in the Bryn Mawr summer school for industrial women; in community pageants and other community efforts; in the Women's Foundation for Health; in the program of health lectures in colleges, spoken of above; in surveys and publications which have been the joint work of specialists from the Young Women's Christian Association and from other organizations. The secretaries in the Indian work, the foreign-born work, the law-reporting service, the industrial department, and on the religious education staff, are among the specialists who have both furnished research material to people interested in various surveys and have themselves made and cooperated in surveys and publications.

The work of the association offers an immense resource for people wishing light on questions dealing with the lives of girls and women. The association has an opportunity for getting facts, knowing conditions, observing situations, which makes it a valuable reservoir of research material frequently tapped by other people.

In conclusion.—The following may perhaps be spoken of as characterizing the national policy of the Young Women's Christian Association in its educational work.

1. The unification of program in the one purpose, more abundant life. All program content, however varying, is definitely made contributory; this purpose is implicit in everything done.

2. Education for leadership in life, by the plan of amateur leadership in association activities. The constant purpose of the employed leaders, the secretaries, is to develop the power of leadership in the members of clubs and of all groups.

3. Pioneering. The national organization tries to find out the things girls and women need that are not being done, to select the ones within its own field, to get them started, and when some one else is ready to take them over, then to give them up and go on to something else that needs starting. A certain amateurishness naturally results from this policy. The group of people specifically organized for a particular piece of work carry it out to ultimate conclusions; the Young Women's Christian Association chooses to be the initiating organization. Its pioneering is often quite lost sight of in a larger growth when it has gone on to pioneering in another field. This it has done in education as in other things.



